

WAR WILL END IN APRIL, SAYS PROPHET FROM NIPPON

J. I. C. Clarke Pays Visit to Japanese Sage With Face of a Buddha and Bunch of Divining Rods.

"The great war will continue until April, when at the request of one of the great combatants, hard pressed on every side, fighting will cease and a long, long period of negotiations follow, but the fighting will not be resumed."

"As the mother hen weeps when searching for lost chick, so the Republican party is eager to bring back its deserting members. Union will ultimately result that will appear to be as lasting as the mating of two sundered sweethearts and for a time all will look bright, yet in 1918 the party will again split into two parties."

"The future of the Democratic party will not run smoothly. A condition something like a mixture of oil and water will exist, for friendly relations will not exist between the leaders and the rank and file. Through this lack of harmony it will be difficult to reach a goal, just as a hunter often runs hither and thither over fields and mountains, finding nothing. For while the future will look dark and threatening, but in 1917 a great leader will appear to reunite the warring factions. Thereafter the Democrats will be as powerful as the Republicans and will at intervals be the party in power."—From the recent predictions of Den-sho Kodama.

By JOSEPH I. C. CLARKE.

THE precise formula of the Witch of Endor for her predictions is not recorded in the Old Testament, but it is interesting to remember that the art or science of divination was respectable enough to be recorded in the Bible in reporting the royal dolans of 3,000 years ago in the Hebrew corner of Asia. The Chinese scholars assert—and who hereabout will contradict them?—that the science of sun and moon in relation to forecasting human events was practiced in the Celestial Empire 4,000 years ago. The oracles of Apollo at Delphi, of whose mode of delivery we know something, were no doubt later echoes of practices still older by centuries in the paganism of Greece, as the sibyls of Roman legend were doubtless of more ancient Egyptian or north African maternity. All of which is preface to saying something reassuring about the Ekigaku, the thousand year old divination science of Japan, which came to the Land of the Rising Sun from China. Particularly do I want to speak of it as practiced before me the other day at the Nippon Club, in West Ninety-third street, by the newly arrived prophet, Den-sho Kodama.

Here, indeed, is an exemplar worth while. He comes in his robe with the bundle of dainty bamboo divining rods in a cylindrical case of gold and black lacquer, his six ebony dominos inscribed with gold ideographs, his incense burner of bronze and his face of old, dreaming Amida Buddha that lifts its great curl covered head to the skies amid the groves and temples of Kamakura. His hands are soft and shapely and he is black bearded, in the Japanese style, with a thin, wiry beard and mustache. His forehead is broad and high and his thick black hair has a modern trim, but all the soul of him looks at you out of a pair of large, luminous, grave, brown eyes.

His art and his presence are what concern one most; but if he be, as those who have known him in Japan announce, the truly saintly and foremost divinator of Japan, his personal history and the genesis of his learning—he insists it is learning—should be interesting. It is.

Den-sho Kodama was born forty-eight years ago at Ohi, in the island of Kyushu, and belongs to the Samurai clan of Lord Ito. He is distant related to the late Marquis Komura, as his grandfather was a cousin of the Marquis. Brothers and sisters have none; his mother left this world when he was 3, and his father followed her trail through the skies when he was 5 years old. So it fell out that he had a lonely childhood as his grandfather's boy.

Old Japan had passed away before he was born, so he was reared in the era of primary and grammar school of New Japan and was duly graduated from the



In the ecstasy of Ekigaku.

Just then, and became so enraptured that his jailers marvelled greatly. And he was justified, for presently the real incendiary confessed and once more he was a free man.

He went to Yokohama, and his frank manner and cheery personality bespoke his welcome. He devoted himself to promoting foreign trade, and it was observed that all his ventures prospered. He claimed no virtue for this, simply asserting that he only interested himself in the directions that his little bundle of slim rods pointed. He undertook great enterprises, drained marshes and profited by the real estate he thereby created. He had his spoon in every profitable pie, and once he had the honor of receiving a personal visit from the late Emperor to witness the results of one of his huge undertakings.

To finish with him, it may be said that he headed all the plover work in Japan of his time, and after marrying his three daughters to a Prince, a Baron and a Lieutenant-General, remained "at the top of the tree" popularly, socially and financially, and said in the closing days of last September to his family that he would leave this world at 3 P. M. on October 16, 1914. "More serene vaporing of a man of fourscore," they said, and went their ways, but promptly at the minute indicated he closed his eyes and never reopened them. There was Ekigaku for you.

This was the man who called Den-sho Kodama to him and made him his chief disciple, and counselled him at the same time, bringing him into his household. This it was that during the following twenty years he deeply delved into the mysteries of Ekigaku and Ekigaku, the theory of which he learned from the profound Oriental scholar Dr. Nemato, and the art from Mr. Takashima himself, who was fair to make his pupil answer questions of the future for his patrons and friends. So it was that he was brought to the Imperial palace and sat in ecstasy and answered questions for the Mikado's family and the court and was sought by merchants and statesmen and soldiers of renown to tell them things of portentous import in their busy Japanese brains by under way in active work.

At the suggestion of Mr. Takashima Kodama went to Peking, and so great a favorite of President Yuan Shih-kai did he become that he remained a whole year. He keeps a book of autographs,

a period of four years, so there is elbow room for verification.

Then my companion took his turn and the answer relating to the questioner's general fortune concerns no one else so closely and may be omitted here. And then we talked through the interpreter, Mr. Ito, about the mystic art.

"Peculiar as it may seem," he said, "the principle of the Takashima divination is not a revelation of a supernatural nature, but is a mental science formulated and elaborated by half a dozen Chinese sages. The principle of Eki and Ekiyo was first formulated by a Chinese sage named Fuhki and greatly developed by the combined efforts of the great Bunno and Shuko as well as Confucius himself. These three," he added, "are considered the chief sources of all Chinese scholarship and civilization."

Relative to predictions he said: "Eki has something in common with Buddhism, since when the Buddhist religion was born not only was a future existence preached, but prediction of the future events of the present life was one of its features. Later on it was that the latter was dropped from Buddhist teaching."

"In ancient China as well as in old

Densho Kodama and His Art of Divination--He Tells the Future of the Republican and the Democratic Party.

Japan," he went on, "the art of divination was practised by the high priests. Religion indeed plays its part, and an important one, for in practicing it it is absolutely necessary to put oneself in communion with the Supreme Being, the Creator, the Great Cause of all things."

"All material thought, all sense of worldliness, must be put aside and a sense of the lofty and the pure be reached before this communion is possible. The tension of being at the moment comes of the effort to cleanse and clear the mind, making a soul vacuum, as it were, into which the Great Mind may enter and have its unobstructed way. Then comes the separation of the rods by which one is enabled to make the prediction. For this state even the burning of the incense prepares the way, its odor having a property of tuning the mind, as it were, for the effort."

I am reminded of one I saw in the temple grounds at Kioto in his simple rapture of a sunny morning. He turned to the books to read the answer. I asked Den-sho Kodama why he did not, and the disciple of the wonderful Kosmon Takashima tapped his forehead:

"It is all here."

THE EYES AND THE LIGHT.

NOW that the long evenings are here one danger of the season is fast approaching. Many women will injure their eyes while they are making their holiday gifts, not because of the actual work, but through the wrong use of lights. Most people think that if they have a bright light it is sufficient. As a matter of fact it is better to have a moderate light which is properly adjusted than to have a brilliant light which is not adjusted properly.

In the first place the position of the worker must be considered. The light must not come from the front of the work. Sit with your back to the table with the light falling over your shoulder only the work. This gives one the proper lighting on all sides of the work, while if one sits facing it, the light falls from the side or front only on a part of the work.

One should be sure to see that the light from under the globe does not strike the corner of the eye. This will, in time, almost blind one. The eyes become inflamed and the sight dull in a very short time. It can be avoided by raising or lowering the light or by the worker's changing from a low to a higher chair.

Another thing which is important is the selection of the work. If a woman is employed all day using colored materials she should always select white materials to sew on in the evening, at least for a time, in order to relieve the eye strain. If she has been using white materials she should select colors. If you have been closely confined to a typewriter or have been working on

DOWN EVERYTHING GOES.

THE gulping down of a new, mobile honker by Charles Wall, a five-year-old boy of Brooklyn, the other day adds another item to the already long list of things dropped stomachward by children. Charles had fixed his cheeks for a mighty blow on the honker when it suddenly caught his breath and down the horn went. He was hurried to the hospital and X-rays.

Many stories are told of surgeons who have carelessly sewed up things in men's bodies that had no business or function to perform there. Pieces of sponge are often thus lost. The largest foreign material enclosed within the human frame is declared to have been a pair of forceps.

A well known merchant of New York has a \$5 gold piece that he swallowed as a child of 5 immediately after its presentation to him. Doctors were summoned by two and three and stomach pumps brought in a hurry. While waiting the little chap cried and cowered refusing to be soothed. His mother, hugging and moaning over her lost, supposed the cries meant pain.

Just before the doctors came, however, a sharp inquiry by the doctor at the gold piece brought out the solemn statement by the little chap that he wasn't in pain, but he wanted the gold piece back. Immediately another piece was placed in his hand and almost immediately his cries ceased.

CHESS FOR PLAYER, LOVER AND STUDENT

The untimely death of Miss Eliza Campbell Foote has made the women's congress, which was to be opened in this city on January 11, an uncertainty. However, a meeting of the members of the Women's Chess Club will be held this week, when it will be decided whether to have the congress opened as per schedule or whether it would be wise to postpone it until the spring. In connection with the congress a long letter was received at this office from S. A. Burgess, a son of Mrs. Burgess, the present champion. Objections are made to holding such a congress with the intention of having the championship decided in a tourney. Considering that Mrs. Nixdorf has over and over again tried to arrange a match for the championship, that the championship was created by the Women's Chess Club of this city, that Mrs. Burgess, by challenging the winner, recognized the justice and right of the Women's Chess Club to have such a congress, it is almost inconceivable on what grounds Mrs. Burgess suddenly can make any objections to such an arrangement.

Some remarkable results were recorded in the third round of the championship tournament of the Metropolitan Chess League a week ago Saturday. The Brooklyn Chess Club, although playing away from home, administered an overwhelming defeat to the strong North Jersey combination at Hoboken, while the Manhattan Chess Club just managed to beat the Lyceum men of Brooklyn by the odd game. As was the case in the second round the Manhattanians were unable to get their best team into the fight. Neither was it expected that the Newark River people would whitewash the men from Ocean Hill. The other results, the defeat of the Queens Gambit Association at the hands of Staten Island and the Progressives' victory over Washington Heights, were not unexpected.

Deutsche Schachbunde, the organ of the German Chess Association, in its last number prints a list of members of the association who have gone to the front. There are 216 members on that list from all parts of Germany. Eleven of these have already been decorated with the Iron Cross. Others have fallen in battle and twenty-one were wounded. Four members were previously reported as

Chess problems and solutions. Includes diagrams of chessboard positions and text for various problems.

PROBLEM NO. 18. BY W. P. RICE. Black—2 pieces.

PROBLEM NO. 19. BY A. W. DANIEL. Black—6 pieces.

PROBLEM NO. 20. BY A. W. DANIEL. Black—6 pieces.

PROBLEM NO. 21. BY A. W. DANIEL. Black—6 pieces.

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Issued monthly since 1904, 25c
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